UNITY

Freedom, Fellowship and Character in Religion.

VOLUME XXVII — CHICAGO, AUGUST 6, 1891. — NUMBER 23

UNITY.

Senior Editor: JENKIN LLOYD JONES.

Assistant Editor: CELIA PARKER WOOLLEY

Editorial Contributors:

RICHARD BARTRAM, J. VILA BLAKE, CHARLES F. DOLE, JOHN R. EFFINGER, EMIL G. HIRSCH, FREDERICK L. HOSMER, WILLIAM C. GANNETT, ELLEN T. LEONARD, JOHN C. LEARNED, EMMA E. MAREAN, HENRY DOTY MAXSON, R. HEBER NEWTON, WILLIAM M. SALTER, MINOT J. SAVAGE, MARION D. SHUTTER, HENRY M. SIMMONS, JAMES G. TOWNSEND, KATE GANNETT WELLS,

UNITY PUBLISHING COMMITTEE: Messrs. Blake, Gannett, Hosmer, Jones, Learned and Simmons.

CHARLES H. KERR & CO., PUBLISHERS, 175 DEARBORN STREET, CHICAGO.

Weekly: $1.00 per year.—Single copy 5 cents.

Advertising, 12 cents per line; business notices 24 cents per line. Advertisements of book publishers received direct; other advertising through LORD & THOMAS, advertising agents, Chicago and New York.

Readers of UNITY are requested to mention this paper when answering advertisements.

Contents.

PAGE.

EDITORIAL.
- Notes . . . 193
- The Western Unitarian Year-Book.— . . . 193
- From Tower Hill.—J. LL. J. . . . 194
- Channing on Religious Phraseology.—L. . . . 194
- Men and Things . . . 194

CONTRIBUTED AND SELECTED.
- Futurity.—LINCOLN E. BROWN . . . 195
- Business.—WM. S. LORD . . . 195

CHURCH DOOR PULPIT.
- A Mountain Memory and its Lesson.—FREDERICK L. HOSMER . . . 196

THE STUDY TABLE . . . 197

NOTES FROM THE FIELD . . . 198

THE EXCHANGE TABLE . . . 198

THE HOME . . . 199

ANNOUNCEMENTS . . . 200

Ten weeks ten cents. UNITY will be sent ten weeks on trial to a new name for ten cents. Subscribers are invited to send lists of trial names. We offer liberal premiums for any number of trial subscriptions from one up; particulars sent on application.

Editorial.

PROFESSOR ANDREW D. WHITE at the recent University Convocation urged greater co-ordination of life and effort between the higher and lower institutes of learning. He called attention to the poorly-endowed condition of many of the preparatory schools, and wished the stream of private munificence might be deflected a little in its course to include and occasionally benefit these less striking, but quite as important institutions. Prof. White's words on this subject were wise and timely.

THE *Christian Leader* calls attention to the desirability of a new office in church administration, the "Pastor's Assistant," referring to the recent appointment of Miss Hanson, daughter of Rev. Dr. Hanson, to such a position in St. Paul's Church of this city; the society voting to devote to this purpose the interest on the ten thousand dollars left to it by Dr. Ryder. The institution of this office does not originate with St. Paul's, All Souls Church of Chicago having employed for the past three years Mrs. E. T. Leonard in the same capacity. The need and wisdom of the office is easily demonstrated in this age of growing church activity, when the church is becoming the center of not only the religious life of its members, but of much of their social and educational life as well. The need is especially felt with ministers of large and busy congregations in our great cities, where outside demands on the pastor's time and attention are so much more numerous and pressing.

ONE of our orthodox exchanges is glad that Phillips Brooks has won the bishopric of Massachusetts, because the Episcopal church is first of all the *Protestant* Episcopal church; and the new bishop, it is well known, more Protestant than sectarian in his religion. It hopes to see the protestantism of Episcopalianism more emphasized by this event, and "the reversion to sacerdotal pretensions and purple pomps" checked. The entire religious world looks for the spread of the religion of reason and just doing in the election of a man like Bishop Brooks to power.

ASPIRATION, reflection, courage, the upward look, the inward look and the forward look, or to try it once more,—a discontent with the present, a control of present resources and a cheerful acceptance of present trouble; these are the conditions of manliness. What a prosaic list? How commonplace! So much the better. On these commonplaces rest the foundations of universal religion. They are the essentials of that Christianity for the perpetuity of which we are alone anxious. The Christianity of the manly Jesus. These are attributes that crop out in human nature everywhere, that are planted deep in every human life.

THERE is a strange mixture of reason and fallacy, of sound and loose argument, in some of the utterances of the apostles of the new orthodoxy. We agree entirely with Phillips Brooks when he says that "the supernatural can never be disproved," that it is only in a higher sense the natural; but when in attempting to confute the modern demand for a Bible unhampered by belief in miracles and special inspiration, he declares that "the time is coming when we shall want no other Bible than one of miracle and inspiration," we feel compelled to ask for a definition of terms. For it is very plain from the general trend of the new bishop's teachings that he accepts the theological sense of such language no more than a radical Unitarian like Mr. Savage does. This careless, juggling use of words does much harm to the religious inquirer, seeking some logical foundation for his new beliefs, and brings great discredit on the teachings of the pulpit, leading the secular mind to well distrust the measure of real mental help and strength it derives therefrom.

MRS. EDNAH D. CHENEY writes a letter from Italy to the *Open Court* making inquiry into the future religious state of that land of promise and decay. The Catholic church is recognized as the greatest obstacle to progress by the Italian statesmen of to-day. A case is mentioned of seeming injustice in the passage of a recent law forbidding the appointment of any Catholic priest in the administration of the public funds, yet which is rendered absolutely necessary by the power of the higher clergy over the lower in all positions, secular as well as ecclesiastical. Mrs. Cheney does not find that Protestantism is doing much for the religious emancipation of Italy, but finds signs of hope in the modern spirit of freedom and enlightenment which is everywhere revealed. The human advancement all along the line of social and educational work betokens the higher spiritual life to come. Rome is cleaner than it used to be, and instead of being less picturesque in Mrs. Cheney's eyes on that account, holds the greater promise of godliness. Public philanthropy is on the increase, and a greater Christlikeness in character is thereby attained than through the chants and litanies repeated in his name. Rome, once the capital of the world, then of Papal Christianity, will, perhaps, gain a third time its old eminence, but in a new cause, the establishment of a religion devoted to that service of man which is the service of God.

WE learn from a recent article in the *Standard* some interesting facts in regard to the great preacher, Spurgeon. His father and grandfather were also preachers, and in the old days of persecution one of his ancestors, named Job, was imprisoned for his religious opinions. Spurgeon was converted at the age of fifteen, 1849, and though his kindred were all Congregationalists, he chose to be immersed. His mother objected to this, saying she had prayed he might become a Christian but not a Baptist, to which he replied: "Well, mother, God has answered your prayer with his usual generosity, and granted more than you asked." He was a lay-preacher first, beginning this work when he was sixteen, and received a call to London before he was nineteen. "Rich and poor, lords and laborers sat at the feet of this boy-preacher from the pews, then said: 'What a brilliant meteor,' but it proved to be a fixed star." Spurgeon is said to be an assiduous reader, and owner of a large library. He also employs men to read for him in the British Museum. As is well known he has small sympathy with the "new theology," and challenges it to show the practical results of the old. For the past twenty-five years he has done his work at great physical cost, being an almost constant sufferer from rheumatism, which his life of nervous exhaustion and toil aggravates.

UNITY is in receipt of an annual report from W. W. Van Arsdale, secretary of the Chicago branch of the Western Society for the Suppression of Vice, with a request that we examine it and call the attention of our readers to the work of this society. We take pleasure in doing so, in order that we may commend the purpose and doubtless much that they do; but also to warn our readers against countenancing what, at first blush, might seem to be altogether a praiseworthy movement. For a society to invoke the strong arm of the law in the enforcement of its principles is to take a grave responsibility. Experience seems to show that the society in question has sometimes assumed the responsibility ill-advisedly and wantonly. Two cases have been brought under our notice, that of Moses Harmon, of Valley Falls, Kansas, and that of Mr. Caldwell, a clergyman of this city. Both of these men issued reform periodicals in the interest of personal purity. We have seen copies of their periodicals, and they do seem to us to offend against good taste in their choice of language, but we see no reason to think the editors actuated by other than the best of motives. Through the active efforts of the Society for the Suppression of Vice, both these men have been tried and imprisoned. These may be the only cases of injustice, but they are enough to warrant the withdrawal of public confidence from the society until we have assurance of a radical change of policy or of management.

A RECENT writer on "The Evolution of Marriage" has so many creditable things to relate of the domestic reason and felicity of the lower animals, that one doubts, as he reads, if the human is correctly named the higher, and whether Darwin did not speak better than he knew when he named his great work the "*Descent* of Man." Many animals are strictly monogamic in their habits, and the protection of the female by the male during the nesting and breeding periods is matter of common observation. Such a thing as cruelty to the female is unknown until we come to man, who uses his superior knowledge, here as elsewhere, for evil as well as good ends. Perhaps it might be urged on the other side, that neither are certain feminine faults, as caprice, vanity, deliberate neglect of duty, found until we reach the human plane. We are not attempting to moralize on the subject, only to call attention to an interesting and suggestive fact in natural history. We are very well aware that in the knowledge of good and evil lies man's highest claim to difference from the lion and the eagle, and his highest incentive to coming god-likeness.

The Western Unitarian Year-Book

The Year-Book of Unitarian organizations in the West, with considerable information concerning National Unitarian organizations for the years 1891–92, has just been issued by the Western Unitarian Conference. It constitutes a neat pamphlet of fifty pages. The fact that it has been seen through the press by Mr. Gannett is evidence that it has been carefully prepared and that typographically it is excellent. To one who can read between the lines of this little book the story of the struggle and the patience, the heart-thrills and the heart-aches that have made even this *little* book possible, the pages become as interesting as a romance and on the whole as inspiring as the story of battles fought for truth and progress. As a venerable father in one of our western churches, who has long since found his rest, said of the little card that contained the principles and Bond of Union of his church, we say of this, "One would n't think it; but there is a deal of good reading in that bit of printing." Not every one will take pains to count the lists which contain the "societies" and "ministers" and so we have counted it for them. The "West" here means only the territory reaching from Ohio to Colorado and from Winnipeg in the north to Louisville and St. Louis in the south. In all one hundred and three societies and missions are named in this territory. Seventy-three of these are regularly ministered unto by pastors more

or less closely settled. Of the one hundred ministers in the list twenty-nine of them have daggers in front of their names, which indicates that they are "not settled as pastors of churches," but most of these twenty-nine are active standard-bearers of our cause in one way or another. There is an interesting and suggestive supplement to this list which contains the names of five "eastern societies co-operating with the Western Unitarian Conference." This comes from eastern friends who desire to share with the Western Conference its perplexities caused by the isolation it has suffered from at the hands of the A. U. A. since 1886. It requires no prophet to see that in the future this list of co-operating eastern societies will grow or else the A. U. A. will recover from its undue alarm and anxiety and give to the Western Conference the recognition and confidence which it once enjoyed, and which its age, position and loyalty demand. Another prophetic hint is found on page 39, which recognizes the five "natural headquarters and radiating centers of our faith coming into view," viz.: Boston, New York, Atlanta, Chicago, San Francisco. Perhaps the time has not come yet to foresee the location of the Thought Capitol of the south, and we suspect the compilers have overlooked the sixth center, viz.: Denver or some other center for the Rocky Mountain region, there is growing a great empire which is about as far removed from San Francisco as it is from Chicago. The W. U. C. does not claim the support of all the societies and men here mentioned within its territory, but to those who are inclined to think that for one reason or another the Western Conference is a supernumerary or superannuated organization, we commend the reading of this little book with its exhibits of Women's, Sunday-school, Unity Clubs, Post Office Missions, Tract work and other publishing interests. We hope all UNITY readers will send to Mr. Leonard for this book, study it and then lend it. It is a good advertisement of the cause we represent, and a handy little tool to the worker in this cause. We thank the committee who have put such faithful work and painstaking care into what is apt to be a thankless job.

From Tower Hill.

At last "ye senior" has found a roof-tree, all for him and his. The first cottage on Tower Hill has been occupied for a week. It is a shelter place and resting nook, well embowered on the western slope of the comely bluff. The sun sets in a broad sweep on the Wisconsin river which fronts our cottage with the fertile hills beyond. We have christened it "Westhope," thus domesticating an old English ancestral name to new uses and new life. After a week's wrestling with the problem, the commissary department of Tower Hill is happily provided for. Mr. and Mrs. I. G. Loomis of Lone Rock, whom the attendants at the Sunday-school Institute of last year will pleasantly remember, generously abandoned other interests, lest the success of this venture should be endangered. The hall is furnished with the essential equipments by the Tower Hill company, and plain fare can be furnished to campers at the rate of $2.50 per week.

Conveyance to and from Tower Hill to the Unity chapel will be provided during the Institute week at about street car rates for those who do not desire to walk.

The boarding resources of the farm-houses are about exhausted. There seems to be some accommodation still unspoken for at the Hillside Home School, but tents can be provided for on Tower Hill on short notice, and if necessary, fifty or sixty people can be provided for in the dining hall. Mr. Loomis, the steward, is the son of our brother S. B. Loomis, pastor of Unity church, Monmouth, Ill., and he and his wife will spare no pains in extending a real Unity welcome to all who come.

It is hardly according to the vacation principles of the senior editor to gossip of his vacation experiences, but he does wish that that good friend, "the UNITY reader," might know of the delightful drive across lots from Chicago to Hillside, a leisurely jaunt of over two hundred miles in about nine days, the family of four, the two carriages, one drawn by Mr. Effinger's "Charley," the other by UNITY'S familiar acquaintance, "Jess." It was a pleasant stop at Janesville that found the old parish in such excellent spirits, enriched by pleasant memories of a loved pastor lost and happy anticipations of the new pastor to come, Mrs. Sophie Gibb, who comes formally into the Western Conference fellowship next September, for the first time, though her head and heart have been with us these many years. To preach in the old pulpit was scarcely a violation of vacation ethics, neither was the detour to Rockford to visit the Hull House Summer School held at the Rockford Seminary, and deliver two lectures. This school is something to tell of that others may go and do likewise. The trustees of the seminary placed their building and grounds at the disposal of these energetic Chicago girls. A few friends raised a small emergency fund of two or three hundred dollars. A few teachers offered their services. A sufficient number of the servants were retained to run the dining-room. The railroads favored a little. As a result eighty young women, school teachers, stenographers, clerks, saleswomen and others were enabled to spend a month on those beautiful grounds devoting themselves to the study of birds, plants, tennis, and the enjoyment of many excursions and social favors extended to them by hospitable citizens at a minimum cost of $10 each. The two dollars per week for board almost covered the actual cost of table.

The work of Misses Addams and Starr at the Hull-House, which is the Toynbee Hall of Chicago, has oftentimes been commended as a manifestation of *good feeling*, but it is time that it be studied as a revelation of *good thinking*. Their work is done not so much by exceptional sensibility as by exceptional sense. They have no better hearts than thousands of others who accomplish less, but they have lent their heads to their hearts more effectively. They have ventured more.

The Summer School at Rockford was in many respects a model of its kind, a quiet, elastic mixture of sunshine and Emerson, Browning and lawn-tennis, art and nature.

We trust that the coming Tower Hill Summer Assembly may in some respects excel even the Rockford experiment. There, by common consent, religion was a tabooed subject. On the platform of silence, Catholic, Orthodox and Heretic met in loving communion. When the same elements meet on the platform of frank discussion and open confession, it will be a higher communion. Is this possible? Come to Tower Hill Assembly and try it! J. LL. J.

EVERY aspiration after goodness is worship.—*Scotch Sermons.*

MERE art depraves taste; just as mere theology depraves religion.—*Augustus Hare.*

RELIGION has got to be a real experience in the soul, and then it makes very little difference what form it takes.—*J. H. Allen.*

Channing on Religious Phraseology.

"The *Veritas* that lurks beneath
The letter's unprolific sheath."
—*Lowell.*

Take the "glory of God as the chief end of man"—a sentence from the catechism. The use made of it Channing called "an example of the injury done by imperfect apprehension and a vague, misty use of Scripture language."

Or the phrase, "Love of Christ." It is dishonored by its perversion. "The greater part of this affection to Jesus seems to me of very doubtful worth." "I know of no feeling more suspicious than the common love to Christ."

Archbishop Whately said that "familiar acquaintance is perpetually mistaken for accurate knowledge."

Channing sees this to be especially true in all matters of religion, and he warns young ministers from preaching in the old way, addressing living, rational souls with dead stock phrases which only obstruct comprehension and hide the truth. "Why is the ministry feeble?" he asks. "Because its voice is only the echo of echoes." "Shall the minister linger behind his age, and be dragged along as he often has been, in the last ranks of improvement? Let those who are to assume the ministry be taught that they have something more to do than handle old topics in old ways, and to walk in beaten and long-worn paths."

"Preaching is too often traditional, conventional, professional, the repetition of what is expected, of what it is the custom to say; not the free natural utterance of truths which have a substantial being within our souls."

"The minister, to give distinct impression, must especially beware of running the round of commonplace expressions. He must break away from the worn-out phraseology of the pulpit. He must not confine himself to terms and modes of speech which familiarity has deadened."

"On the subject of religion most men walk in a mist; the words of the Bible and of the preacher convey to multitudes no definite import."

"Every kind of absurdity may find sanction in figures of speech." "A doctrine built on metaphor is worth little." "Let not an ambiguous word darken the truth."

Speaking of the ancient style of preaching he said: "That mode has been too narrow, technical, pedantic." As a substitute for the vague and hollow phrases of its "inanimate diction" he recommends the simple, clear language of common speech. "For," he says, "common words are common precisely because most fitted to express real feeling and strong conception."

"Help men to *see* . . . the more difficult the subject, the more anxiously the art of clear expression should be cultivated."

These are weighty sentences; showing a comprehension of the problem of religion remarkable in any age, and adapted to all ages. It implies a looking below the special or accidental to find the universal. It was taking religion out of the hands of a class drilled in its peculiar expressions, to rediscover it in the possession of all. It was like the protest in literature of Wordsworth, Coleridge and Burns against the conventional and sounding classicalism of Milton, Pope and Addison. It was like the quarrel between Luther and Erasmus. They parted company when Luther resolved that the Bible should be read in a tongue that the humblest peasant could understand. Its truths were to be undressed and made plain. They were to be taken out of languages dead and formal, and put into the simple words of every-day use. In those days as now, there was error to confront. And as Baden Powell once said: "The most impenetrable panoply in which to confront error, is the nakedness of truth." L.

Men and Things.

THE Senate of the University of Michigan has begun publication of a *University Record*, to appear four times during the year, and to chronicle the educational and scientific work going on under the auspices of the University. The scheme embraces abstracts of meritorious theses.

ELAINE GOODALE'S interest in the Indians dates from a visit which General Armstrong made to "Sky Farm" in 1879. He was visiting in the neighborhood, sought out the child-poet and her sister Dora, and stayed long enough to go on a picnic with them. A little later the two girls became teachers in his school at Hampton.

AN unknown correspondent from Victoria, Canada, who forgets to sign his name, writes to commend in high terms certain Unity Mission tracts he has been reading, which he says "display the wide horizon of Plato and Emerson." He speaks praisefully also of "The Perfect Way," published by Lovell & Co., calling it an "epoch-making book."

A MONUMENT to the memory of Elizabeth Barrett Browning is to be erected at Ledbury, England, the town where she spent much of her childhood life. The memorial will probably take the shape of a clock tower in brick and stone. In a niche below the clock will stand a bronze bust of the poetess. A quotation from "Aurora Leigh," and some other suitable inscription will be placed upon the monument. It will stand in the market-place.

THERE is to be a Summer School for the study of sacred literature in Evanston, the term extending from August 13 to September 2. The courses of study selected are in Hebrew, advanced Greek, the Septuagint, Assyrian, Arabic, etc., with classes in the English Bible for the benefit of Sunday-school instructors. The school is under the principalship of Professor Harper. Professor Charles Horswell, of Garrett Biblical Institute, is secretary.

AN exchange tells us that President Carnot travels free on the French railroads, but after his journeys has his secretary foot up what the expense of the trip would have been if paid for, and then hands that sum over as a gratuity to be distributed among the subordinate and poorest paid servants of the railway. This is a vain attempt to correct one mistake with another, serving the ends of a false benevolence, and hardening those distinctions of class which true philanthropy tries to obliterate.

WE agree with one of our exchanges that a good history should be published of the administration of ex-president Hayes,—a man who took his position at the head of our national government under severe and peculiar difficulties, and who fulfilled the duties of office with an intelligence and integrity that have never been adequately recognized. Since his retirement to private life, Mr. Hayes has devoted himself to educational and philanthropic work, and is in every sense a model citizen. The subjects that especially interest him are the condition of the negro and penal reform.

THE city of Davenport has a new organization, the "Outing Club." A tract of six and a half acres has been secured on which spaces are to be reserved for archery, croquet, tennis and other outdoor games. A club-house is to be erected, which, with the grounds, is for the use of the families represented in the membership and not for single individuals. We take it for granted that the enterprise originated with some of our friends of the Unitarian church in that city, Rev. A. M. Judy, pastor, from the provision in the constitution requiring that four out of the nine members constituting the board of management shall be members of that church; not for any sectarian purpose, but to insure the carrying out of the original objects of the club.

E. P. POWELL writes in the *Independent* on the "Six Worst Weeds," which he says are not the same in the Eastern states as in the Northwest. At the head of the present list in his own state of New York he places the wild carrot. Then comes the Canada thistle, which the farmers had nearly exterminated at one time, but which has taken a fresh start. The third is described as an "unknown compositæ." The fourth is that harbinger of spring, poetically considered, the dandelion; not altogether useless, as the hens like to feed on it, and human beings ought to eat it more than they do, says Mr. Powell. The fifth is a kind of rank-growing grass, and the sixth is the white daisy. Mr. Powell has as little respect for fashion and authority in his horticultural researches as in his theological, and calls loudly for an enforced highway law to abolish these and other vegetable pests. The white daisy too?

Contributed and Selected.

Futurity.

I stand on the shore of an unknown sea;
My bark lies moored on the strand below;
The sails are set, and I only wait
For a favoring wind to blow.

The helmsman grim in his somber garb
Has taken his stand beside the wheel;
I question him oft, and in anxious tone,
But our port he will not reveal.

Oh, the sea is wide! The waves run high!
My craft is frail, and the depths are chill!
I am loth to embark with this silent crew,
But the obdurate Fates so will.

The way is marked, 'tis not mine to choose;
Fair port or shipwreck, I can not stay.
Ho! helmsman, make ready; the wind is astir!
Cast off, and we'll launch away!

LINCOLN E. BROWN.

Moscow, Pa.

Business.

There is a charm in the word that appeals to the heart of nearly every American. What pride the most of us take in the business to which we devote the better part of our lives. Early and late we give our best attention (sometimes, alas! our whole attention) to the details of the labor we have chosen, or that more often has chosen us. Whether making a success, *i.e.*, a fortune, or a bare "living," our time is chiefly spent in this routine of life which we call business.

The energy which Americans have thrown into it has made us a great commercial nation. American statesmen and soldiers, lawyers and preachers have done much to advance the interests of the republic, but the two great factors in our advancement have been, and are to-day, the farmers and the business men. Statesmen as great as ours have added glory to other nations. Other countries have given birth to sons who have won great battles of conquest or defended nobly the land from which they sprung. Great law-givers and teachers lived in the olden time who might not be ashamed to meet the greatest of our countrymen. But where shall we look in all history for such great commercial enterprises, such vast undertakings by individuals, as we may see to-day in this country. The Romans were the greatest road-builders the world has ever known. The government built the roads with soldiers for military purposes. We build our railroads with private capital for commercial, business, purposes, and pay day's wages to the army of sovereigns who do the work. Our genius for work has been developed to its greatest capacity, and as a consequence our advancement along the line of worldly possessions is something to be proud of, if it is not something of which to be ashamed. Have we done this at the expense of something better worth striving for?

The definition of business as the word is commonly used is an occupation or employment pursued for personal profit, for gain, or its equivalent, a living. But that is only one kind of business. One who is industriously occupied is full of business even if engaged in a labor resulting in no personal gain. When Christ said he must be about his Father's business he did not mean that this world was a huge mercantile establishment, the head of which was God, who wished him to sell his good works for the firm's advantage. What I understand him to have meant was that he must go about doing what he could to profit mankind. His ideas of business were not what ours commonly are.

We say that churches should be run on business principles. What do we mean? That a church should be built and paid for. That the income from pew rents, collections and pledges shall be sufficient to pay promptly all expenses incurred. Such a church is run on business principles. But where is the free gospel? A certain amount is given through such a church organization to worthy objects. Missionaries are sent to China. A committee is appointed to attend to local unfortunates and heathen. Each member of such a church pays his share and looks to his business. He feels too often that his obligations to his fellowmen are discharged. Can such a church, with an organization too much like a machine, and with too little of the brotherhood of man, be a haven of rest or fortress of strength to those who most need such refuges? The churches are a power for good. I would not be misunderstood in this regard. But are they not getting too much of our business principles into them and not enough of Christ's? I recently heard a minister who well understood his congregation preach a sermon for the sole purpose of raising a sum of money. What it was to be used for, unquestionably a worthy object, has escaped my memory, but he called it an investment. He well knew that most of his hearers were on the lookout for investments, and especially such investments as he assured them this was. It would profit them greatly—was "safe," "permanent," "sure." It seemed to me that money raised by such an appeal must lose much in the Lord's sight and benefit the givers as little as the object or recipients.

Business principles as applied to church affairs are well enough if not carried too far. We run the risk of taking the true Christian idea out of our charity and substituting a charity offered in self-defense—a sort of sanitary measure. Business principles do not run parallel with Christian principles. They run in the same general direction, perhaps, toward honesty and uprightness, but the lines at length cross, and business principles finally get a long way from Christian principles.

In the household "business" has not been pushed as rapidly nor as far as it might be to the advantage of every individual member of the family as well as the community. How many business men carry their business ideas into the home to the extent of providing the wife with a stipulated allowance? (We will not mention the children, who are likewise entitled to such consideration after reaching years of discretion.)

When it comes to economy nine women out of ten can discount men. They are great money spenders. By that I mean they know how to spend money, *to advantage*; — something very few men know how to do outside their calling. For this reason, if for no other, it would be good "business" for men whether they have much or little to leave the spending of it to their wives. Nine-tenths of the money wasted, spent foolishly, the world over, is wasted by men. If the children were trusted at a reasonable age with a certain allowance out of which they were to provide themselves with specified necessities, as well as nonessentials, the number of great financiers would perhaps increase materially in a few generations.

But such a reform as this is a long way off. Reputable business men who have established large credits in dealings directly connected with their business affairs will let the small tradesmen who furnish them with articles for household and domestic consumption wait for money long over due. They do not realize, or if they do, do not consider, that these men can ill afford the loss of capital thus deprived them. When they do pay they forget that the credit extended them ought to be regarded more in the light of an actual favor than as an ordinary business transaction.

They seem to think the favor is all on the other side.

"Business" in public affairs is something we hear a great deal about. It is something that would seem to be in great demand, and a commodity worth much to any community that can obtain it. One would think almost any sacrifice would be made by a community of business men to have business principles control the officers of a municipality, such for instance as Chicago.

But do they make any sacrifice to this end? Do they even think enough of the matter to cast a vote for a decent mayor? Would it not be good "business" for them to attend primaries and see that good men got the nominations, and to give a few days to earnest, honest political labor, if necessary, to carry their candidate into office? As the matter now stands our elections go to political wire-pullers and professional office-holders by default. About forty per cent of those entitled to vote, register at the polls, and a still smaller percentage actually cast ballots, perhaps for a man they hesitate to vote for, but help elect, believing or hoping him to be the lesser of two evils, to discover their mistake before the term of office has been half served. Private business interests interfere with public business, which is everybody's business and therefore nobody's business. This creates a danger to the republic which is greatly to be feared.

We have now considered briefly and inadequately our subject as it does or may concern the church, the household, and public affairs. I do not think you will dispute the conclusions arrived at:

1. That business principles applied to the church too rigidly, as there are evidences in abundance to prove that they are, do not tend to foster a Christian spirit the most gracious and uplifting to humanity.

2. That business principles are not applied to our domestic affairs, that is to the affairs of our households, to the extent that they *might* be and *ought* to be, through oversight of the advantages that would result from such an application.

3. That business principles do not govern us in public affairs because of the neglect of business men who are so deeply engaged in their private business affairs that they are not willing to spend the time necessary to cast ballots or attend primaries, thus leaving to the politicians and the unoccupied the selection of public officers.

We will not stop to consider the narrowing effect our modern business life has on the individual. The effect is being felt in art and literature, and we doubt not in the other learned professions. A writer in the "Point of View" department of *Scribner's Magazine* calls attention to the unrest of our literature. He says:

"It is energetic, often uneasy—sometimes almost febrile in its anxiety to hit its own mark, and almost never penetrated with the sense of leisure and of the serenity and composure born of leisure, which denote the workings of the truly philosophic mind."

Another tendency of the times, and one that is closely related, it seems to me, to our subject, is that of "specializing." A writer in a recent periodical calls attention to this. He says:

"As competition, particularly among professional men, becomes keener, the temptation to develop one set of faculties and to neglect the others grows stronger. This temptation first presents itself to the college undergraduate, whose tastes lead him in one direction, and who is able to make use of the elective system to cultivate these tastes. When he enters upon a profession the pressure upon him to concentrate all of his energy upon one line of study is irresistible. Success is to be achieved only in this way, he thinks; and he sees no alternative, if he is to cope with those who have made themselves masters of the profession that he too has chosen.

"What is the result? A race of professional men of a single idea. How many physicians do you know who can be called well informed in current literature of the best class? What architect do you know who takes any pleasure in listening to a Beethoven symphony or a Wagner opera? And do you know a clergyman who is competent to discuss and compare and define intelligently the styles of architecture in the Lenox Library and the new Century Club building?"

There are signs that lead us to hope that Americans are beginning to see the prime importance of giving attention and study to problems outside of their business. A list of subjects recently discussed by the Sunset Club of Chicago, which is largely composed of business men, shows quite a wide range. Education, Civil Service, Reform in Cities, Pauperism—such practical subjects are receiving study and solution at the hands of men engaged in mercantile pursuits.

Similar clubs are numerous and are discussing kindred and more diversified subjects all over the country. Business ideals can not help being raised as the result. Our advancement in the future will be along a higher plane. It is a good thing for a man to have interests above his daily occupation,—something so different from the employment by which he gains his living as to be a recreation. Literature, art, astronomy, botany, carpentry, gardening, may be studied and practiced, by a man engaged in mercantile pursuits, with great results. A few years ago a Chicago judge was surprised to discover in the clerk of his court an astronomer of wide reputation. With a very powerful, but small glass which he had set up in a shed in his back yard this man of law who loved the stars had made important discoveries which increased our knowledge of the universe.

A "hobby" even is worth riding, especially if it be a noble or kindly one, large enough to keep a man's feet from dragging in the mire.

Wordsworth, the great English poet, has written a beautiful sonnet which I frequently recall. He has written many noble poems, but this one appeals to me with greater force than any other of his productions. The first three lines have especial bearing on what we have been saying:

The world is too much with us; late and soon
Getting and spending we lay waste our powers;
Little we see in Nature that is ours,
We have given our hearts away, a sordid boon!

This sea that bares her bosom to the moon;
The winds that will be howling at all hours
And are upgathered now like sleeping flowers,
For this, for everything we are out of tune.

WM. S. LORD.

Evanston, Ill.

Correspondence.

DEAR UNITY:—I have read with the profoundest interest Mr. Gannett's great sermon, republished in the last two numbers of the *Christian Register*. Nothing more interesting and instructive has appeared in the Unitarian literature of our time. With Mr. Gannett's consent, it should be published as a Unity Tract for the widest possible circulation. Will you kindly invite subscriptions for that purpose? I inclose my check for ten dollars. In a few days I leave for the East. May I not hope to find the tract on our tables at the meeting of the National Conference at Saratoga?

D. L. SHOREY.

Chicago, August 1.

"SHOW US THE FATHER"
THE FAITH OF FAITHS AND ITS FOUNDATIONS
Six Sermons by Six Authors.
The Change of Front of the Universe, - - - - - M. J. Savage.
The Fullness of God, - - - - - - - - S. R. Calthrop.
The Unity of God, - - - - - - - - - H. M. Simmons.
The Revelation of God, - - - - - - - J. W. Chadwick.
The Faith of Ethics, - - - - - - - - W. C. Gannett.
Religion from the Near End, - - - - - - J. H. Jones.
No better book to show the trend of Faith among men who trust the Science of the nineteenth century. It might have been called "The God of Evolution." 170 pages, handsome paper edition, 50 cents; 10 copies, $3.50. Order for the holidays. CHARLES H. KERR & CO., Publishers, 175 Dearborn Street, Chicago, Illinois.

THE LAWS OF HEREDITY A book for every wife and mother. Cloth, 383 large pages, $1.00 by mail. CHARLES H. KERR & CO., Pubs., 175 Dearborn St., Chicago.

Church Door Pulpit.

A Mountain Memory and its Lesson.

By Frederick L. Hosmer, Minister of Unity Church, Cleveland, Ohio.

There were seven of us in the party, five adults and two children, to take in the delight and blessing of that Sunday afternoon in the mountains. A Sabbath quiet brooded over the face of nature in keeping with the day. Our way lay through a mountain pass winding and narrow, a road that in the beginning of the mining-camps at Leadville was built at large expense to carry supplies thither and bear the ore thence, but is now superseded by the service of railways and left largely to chance travel. A brook of considerable volume came rushing down the pass, and though often out of sight by reason of overhanging vines and branches, was never out of hearing as it sang its way to the plain. On either side as we drove along rose the great mountains, looking down upon us in all their majesty. Red and gray rocks ledged their sides and made the bare crown of their summits. The clinging lichens added new colors in soft shadings to these gray and reddish backgrounds, while tufts of green burst here and there from the mountain sides, and such heavier forests of pine and spruce as had escaped the pioneering axe, made beautiful the lower slopes. The wild hop-vine wound itself over the red birches that overhung the stream, and great masses of clematis in its soft cloud-like beauty covered the wayside bushes and swung from the rocks. For some eight miles we drove through this mingled grandeur and beauty, passing but one human habitation, a log-cabin that had grown into something of a house but not out of keeping with its wild environment. We must go and come by the same way; and it was no easy matter to decide where one should turn and give up a road that showed new attractions all the way. But there was a little canyon ahead that broke to the left like a pocket in the mountain-side, to which a stream leaping down into it had given the name of "Cascade." Thither, we said, we would drive, and there we would turn back. As we reached the place a light gate barred this driveway to the left. Beyond it we saw a log-cabin, and beside it a group of three or four men; and farther up the caynon was a more commodious building, on the veranda of which some ladies were sitting, evidently guests whom the summer had brought, and not belongings of the place. But log-cabin and larger house, men and women, all these were second and not first to fix our attention and awaken interest. As our horses turned towards the gate and one of us was about to get out and open it, we observed a little fellow running down the slope to save us the trouble. That boy still remains in my memory and thought, in the foreground of all that picture. It was an attractive face, full of the freshness and native riches of boyhood, and a certain shyness of manner made him the more winning, as we are apt to follow with the more desire that which flees us. He was a picture in himself as he stood there by the gate, in his suit of shirt and trowsers and his turned-up hat the worse for wear. He might have sat or stood for Whittier's "Barefoot Boy." "What is your name, my lad," asked one of us. "Jim, sir," was the answer; while the face brightened as if with gladness to be so much considered. "Yes; and what is your other name? Jim what?" "I don't know sir; I believe it's Dougherty, but I'm not sure, sir." None of us saw the mountains; we saw only this boy, Jim! "And do you live here, Jim?" "Yes, sir; and I'm to live here till I'm eighteen. Miss Mary has brought me out here." "From where?" "From Lowell, sir." And later the boy's eyes sparkled as only a boy's can, as his hand closed over a coin which he was seen afterwards exhibiting to the men at the cabin and then to the ladies on the veranda. It is easy to make a boy's heart glad.

Was it not a beautiful thing, and all the more beautiful because so spontaneous and natural, that in the midst of all this mountain majesty, this beauty of stream and rock and woods and wild wayside bloom, this deep impressiveness of nature, one of these "little ones" should outrival them all in interest,—this little waif of humanity blown by seemingly chance winds from the crowded factory city, with its click of shuttles and whir of wheels, into the stillness and strength of the great mountains so far away; that there Jim's story should touch us more nearly than the history of those rocks and mighty upheavals of earth, even could these have found audible speech and told us their time-old tale; that this boy's face should shut out the mountains from our view and his voice still the music of the leaping stream?

The incident suggests various lines along which our thought might be led. It suggests, for example, that circumstance side of human life, working with and inwoven with inborn bent and gift. What will this life be to itself and to the world, under this far transplanting, as compared with what it would have been if no hand had plucked it from its native soil? And how much of this fatherless and motherless boy's future is now in the keeping of the new care over him? Better for Jim, we all said, this health-giving air of the mountains, as he grows to man's estate, than the close tenement alleys of a great factory town. And if he was a *gamin* in the big city, left as so many waifs are left, to shift for himself, better his place in some home circle, though of the most limited outward advantages, if only it be atmosphered in kindness, and the real sanctities of life are revered. On the whole, Jim seemed to us to have gained greatly in his prospects for an honest and happy life.

But it was not along this line of thought that I was then and have since been led. This mountain memory is text for another lesson. It speaks of the pre-eminence of Man over his dwelling-place, the paramount interest of what is human over all inanimate nature, the appeal which one human life makes to us, in its capacity of joy and pain, for good and for evil, above all else in the wide world. This thought came to me with an almost startling sense, emphasized in this boy Jim as he stood against that background of mountain grandeur and beauty. One recalled the psalmist's words: "Thou hast made him to have dominion over the works of thy hands; Thou hast put all things under his feet." Yes; and not all sheep and oxen alone, and the beasts of the field, the fowl of the air and the fish of the sea; but that which seems at first impression to dwarf Man in the comparison, is found upon closer study to yield to him in claim,—the high mountains, the unknown deeps, "the heavens, the work of thy fingers, the moon and stars which thou hast ordained."

This paramount interest of what is *human* comes home to us in many examples and illustrations. Did you ever think of the power of human story and association to invest even the most beautiful spots of earth with a higher beauty? Or if you can possibly imagine yourself the first occupant of the planet, walking its open meadows and uplands, penetrating its forests, sailing its lonely seas, nothing whatever wearing associations of human life now passing or gone before, would it not be a quite different and vastly less noble dwelling place than now, even though nature were essentially the same? It is something of this recognition that gives much of the charm of old-world travel to us of the new. "I don't want to go abroad until I've seen my own country in its length and breadth;" I have heard people say; and it sounds very loyal. But it is the segment and not the circle of either truth or patriotism. For picturesque scenery, for grandeur and beauty of nature in herself alone, our wide sweep of continent from sea to sea is confessedly richer than any section of Europe. But this touch of human association, this connection with the story of Man in the past we have not in like degree. And it is this that adds interest to foreign travel in proportion as one is qualified to read the human story written upon mountain, plain, and city street. In the older settlements of our own land those mansions that have become historic, that have sheltered leaders in war and in peace, that have stood in connection with noble deeds and shaping influences for good,—these have become objects of special interest and regard, shrines of pilgrimage at which the common heart is touched and quickened anew. Who of us, for example, within the old State-House of Boston, or Independence Hall in Philadelphia, would feel no touch from the Past and hear no voice, making those places more to him than all the new boulevards and modern architecture of those goodly cities? Who of us would walk through that old Cambridge mansion, once occupied by Washington as headquarters, the home of our Longfellow for the greater part of his life, and not feel an interest compared with which his interest in its details of finish and decoration would be small? And just as a single dwelling becomes invested with heightened charm and interest for us by noble human association, so the earth, the larger dwelling-place, has been taking on new and higher charm and interest by reason of its occupant Man ever since he came upon it.

Here is a stretch of moorland, a lonely and monotonous tract. Little attraction there for the tourist or traveler, that he should turn aside from his route to take it in. But touch that landscape with some memorable human story, suppose that there the battle was fought which gave larger freedom to a people and sealed the success of a noble cause,—and how the dull waste springs into bloom and the very sun loves to shine down there in its daily round! Here is a mountain-pass, grand and beautiful in itself, preserving its unconquerable wildness even in the very neighborhood of expanding civilization. But suppose that in this pass the fate of a nation once hung in the balance; that a heroic band here held back the invading host and saved interests of value to all after-time; then how the place shines with new lights and glooms with new shadows, while those who thus consecrated it rise and speak to our thought and faith! The holy places of the earth are not those of formal consecration, but those that have known the touch of noble human lives. As Lincoln said at the dedication of the Gettysburg field, they who were there met could not consecrate the spot. That they had already done who had fallen there for liberty and law. It was for him and them alike to consecrate themselves anew in the presence of such memories. Yes, there are many such spots of earth, places vocal with associations that speak from generation to generation. And there are to us all places endeared to our more private lives by reason of loved memories and associations, patches of earth made beautiful to us by the feet that have trodden them and left their imprint on these sands of time.

When I related to a friend the incident which has served me for my sermon's text, and told him how the boy Jim seemed to me at that moment larger than all the back-ground of mountain against which he stood, his reply was: "Well, he ought to; one life *is* more than all the mountains in the world!" And perhaps you will all say the same; that man is more than his dwelling-place. Let us see what this implies when carried into the conduct of our lives; for a man's best thought is not always by him, and the vision of his clearer moments is not wrought out in practice and made real for him except by devoted effort and care. Apply the thought to the *home*. It means that the home should be the helper and educator of the lives grouped there. It means that the occupants do not exist for the house but the house and all it contains for the occupants. Whatever sweetens and refines human life, whatever ministers to noble character, belongs there. It should be the abode of good manners,—not that outward grace merely which the dancing-master or book of social etiquette is supposed to impart, but that inward grace which is unconsciously grown in the atmosphere of life's every-day duties and loves; its self-forgettings and its felt bond with other lives. And there are many such homes. There is no better schooling than to have grown up in such an one. Indeed there is no other schooling comparable to this. Its influence lasts on, and girds the out-going lives with strength to resist the coarser and rougher contacts of the many-sided world. On the other hand there are houses that are residences but scarcely homes; where the human life within them is less considered than its setting; where possessions are for display and not for use; where outward abundance has ministered to pride and pain and not to better life and larger joy. And there are houses of a humbler sort as well, that ape the same false and foolish fashion so far as they are able and that harvest the same bitter fruit. I imagine that if we were to go up and down through society, we should find no one class or grade, as measured by the standard of wealth or so-called "society," monopolizing these true homes. We should find them alike within stone-fronts and in simple cottages. And the secret in all cases we should find in the emphasis not of the setting but of the jewel, not of the externals but of the life itself, which is more and vaster.

Apply the thought to our individual lives. It is no small thing to be a rational being; to have the capacity to think, to love, to know right and wrong, to hope and pray, to have vision of a higher life, to be heirs of an inheritance unmeasured by space and time, as in our supreme moments we feel assurance of. There is given to each of us a bit of kingdom, more to us than outward empire were it ever so great, which it is for us to govern as wisely and well as we may; which we can make beautiful with order or abandon to misrule. And when once we reflect upon this, does it not seem as if every soul would prize this; that the right ordering of this kingdom would be to each his first care and delight; that he would feel this pre-eminence of his life itself above all its mere trappings; the supremacy of his immortal part? Yes, truly. But this involves much, though it seems so simple. It pertains to the large conduct of life. And how many there are who are governed in their actions not by great principles first comprehended and then heartily espoused, so that these become at every turn a guidance and support, but who leave themselves to the mood of the moment and the pressure of circumstance until

the power of self-direction seems almost lost and life is overgrown with its lower interests and cares. The rightful king drops his scepter, and designing courtiers crowd in to pick it up and bear rule.

Apply this thought of the pre-eminence of human life to our relations with other lives. It is often difficult in the varied contact of the great world to realize this claim of human nature. Amidst the sin and defilement in which many a life seems mired, the wretchedness and degradation, the selfishness and vice that often confront us, it is not always easy to look through these repulsive aspects and see and feel the divine possibilities that are hidden there. It asks the heart of love and a Christ-like faith. And yet upon the power to do this depends your and my power to touch such lives with deepest help and reclaim them to the better self within. We shall hardly persuade them of that in which we ourselves have no belief. When a man has lost faith in a better nature within him there is no other restorative like the finding another who still believes in him for good. Was not this the secret of Jesus' healing touch as he walked amid human weakness and sin and spoke to them out of his tender compassion and lofty faith? And has not this been the strength also of all those who, like him, not blind to the world's evil and wrong-doing, have felt it their mission to save rather than simply to condemn, and have lifted the fallen to their feet again; who have had their scathing rebukes for hypocrisy and hardened pride and blinded self-righteousness, but who for conscious weakness and sin and sorrow and suffering have had and shown measureless pity and hope and faith?

And Jesus called a little child unto him, we read, and set him in the midst of the disciples; and my sermon this morning will be to some purpose if the picture of little Jim against his background of mountains shall have quickened in you, as it did in me, the sense of the sanctity of our life and the pre-eminence of man over the house in which he lives.

The Study Table.

Books here noticed promptly sent on receipt of price by W. W. Knowles & Co., Publishers and Booksellers, 204 Dearborn St., Chicago.

Swedenborg's Service to Philosophy. By S. C. Eby: Peoria, Ill., 1891.

If we are not mistaken anything from the thoughtful pen of Mr. Eby will be found worth reading. Certainly no writer of his school of thought, with whom we are acquainted, gives a fresher, fuller interest to his theme. This little book of forty-eight pages is the expansion of an essay given before a philosophical society in Jacksonville, Ill., and carries with it the prophecy of a longer treatise by and by.

The titles of the chapters are as follows: I. Swedenborg as a Philosopher. II. The Point of View. III. Ontology. IV. Noetics. V. Metaphysics. VI. Æsthetics. VII. Ethics.

Under the last head he writes: "Ethics, in its broadest sense, covers the whole domain of human duty, or man's obligation to righteousness."

"No man can be made capable of the diastolic altruism that gives to others, until he has become practiced in the systolic egotism that takes care for himself. Therefore, these loves are strictly orderly and beautiful in their proper places. It is only when they cease to be the subordinate and auxiliary loves of the life, and are exalted into mastership over the man, that they become the unhandsome and prolific fountains of hell."

"We discover that the moral laws of the Decalogue were common to all the nations of the civilized world. They are merely the natural statutes growing out of the exigencies of social existence."

"The law was not new; but the presentation of it as Divine Commandment, as well as civil statutes, was new."

"Still, it is but a quasi-spiritual life that is begotten of a morality authenticated by outward religious sanctions."

"The morality grounded in civil necessity and the morality based on religious sanctions are alike but means to the end of morality flowing from the spontaneous life of the soul made over in the Divine image and likeness."

"Man becomes genuinely moral only when he has become rational." "Now, he loves good unaffectedly, simply because it is good, and he renders an unstinted homage to truth for no other reason than that it is true."

"Precisely this is the ground of man's immortality. Eternal life consists in the reception and enjoyment of Divine good and truth."

"Heaven is the harvest of the orderly reception and reciprocation of the Divine; while hell is simply the willful wastage of the life God gives to man."

"Spiritual ethics is, with Swedenborg, identical with genuine religion. Religion is of the life, and religion's life is the doing of good." L.

The Power of an Endless Life. By John W. Chadwick. Boston: George H. Ellis. $1.00.

This volume contains the fifteenth and sixteenth series of sermons published by the pastor of the Second Unitarian church of Brooklyn, N.Y. The title is taken from one of the sermons wherein is portrayed the comfort, consolation, intellectual stimulus and consecration to the highest and best, resulting from the idea of an Endless Life spent in a heaven not of eternal repose but of continued activity. These sermons will help any reader to clearer thinking upon the great themes of religion—God, duty and immortality, and best of all, they are pervaded by the crowning spiritual virtue—charity.

The student of Christian art will find pleasure as well as profit from the polished sentences upon the subject, "The Blessed Mother," wherein is shown the unreasonableness of the Marian dogma and the necessity felt by human nature for a compassionate friend—when God is believed to be an offended Creator and Christ a stern judge. The value of the volume is greatly enhanced by the account of the twenty-fifth anniversary of Mr. Chadwick's pastorate, and the sermon upon that occasion reveals his ideal of religious life and work. The reasons why "I am a Unitarian" present a clear and forcible statement of Unitarianism and reveal the joy of the writer in his belief, and likewise the absurdity of striving to make old theological phrases arbitrary symbols of ideas wholly foreign to their original contents.

The reader is convinced that that worship is best in which sermon, hymn, ritual, and prayer conspire to make men feel the wonder and the glory of the world, the greatness of their opportunity, the shame of their self-seeking ways, the need they have of one another, and the sufficiency of righteousness and truth and love for every possible event. A most fitting conclusion to the volume is the sermon upon the Twilight of the Gods, in which is described the zest and joy of noble souls engaged in the work of the Lord.

The reader must be impressed with the value of intellectual integrity united with spiritual aspiration, and be moved to thankfulness for the power of thought and for a religion which advocates thought.

This volume by its variety of theme and excellence of treatment is of great interest and will help to convert the weakness of human nature into pure, vigorous manliness. C. A. W.

Lewis Cass. By Andrew C. McLaughlin. Boston: Houghton, Mifflin & Co. Price $1.15.

This is the twenty-second volume in the popular and useful series of American Statesmen, and is a justly appreciative sketch of one whose connection with our national politics reflected great credit on himself, and has deserved wide recognition by the general public. Lewis Cass is chiefly remembered to-day as a defeated democratic candidate for the United States presidency in the campaign of 1848, but in addition to this he was a distinguished soldier, and one of the foremost statesmen of his day, originating and helping to formulate many political principles that have since become the commonplace of our national policy. The Northwest owes much of its early chance for development to him. The principle of popular sovereignty in the territories was first declared by Mr. Cass. His relations with the Indian, a subject which in that early day presented many near and practical difficulties we can but faintly appreciate now, were such as marked the patriot and man of honor. He could hold resolutely to his own opinions against political friends, as his controversy with President Jackson on the United States bank showed. He represented his country with ability and honor abroad. Mr. McLaughlin's work forms an important and timely addition to our political history.

Masters and Men. By Eugene J. Hall. Chicago: Charles H. Sergel & Co. Paper, 50 cents.

This is a novel for the people rather than the critics, outward rather than psychologic. With little pretension to originality in its types of character it has a good deal of human interest. We look in vain through the pages for any new theory of the labor problem, but perhaps the author is wiser than most of his rivals in emphasizing the old but neglected truism that an employer should look on his workmen as human beings, and that a cordial and friendly co-operation between employers and employed will go far toward solving the economic problem, at least in a concrete case.

THE

EVOLUTION OF IMMORTALITY.

SUGGESTIONS OF AN INDIVIDUAL IMMORTALITY BASED UPON OUR ORGANIC AND LIFE HISTORY.

BY C. T. STOCKWELL.

"In the physical sciences, in mechanics, one is always interested to note, after some hidden principle is brought to light, from time to time, the application of this principle in various ways. So it is with the great theory of evolution; men are at first staggered by it, then reconciled to it, and at last they begin to use it in their thought, and to apply it in a hundred different ways. This book of Mr. Stockwell's is an ingenious application of evolution to the theory of immortality. His main line of thought is not new, but he has worked out, in greater detail than we have yet seen, the idea that death is only one of many "outgrowings of environment," which occur all along the path of existence, from the earliest embryological moment, out into the unending future. The book is suggestive, though not conclusive, and is therefore quite within the bounds of our expectation and within the limits of the author's claim."—*Boston Transcript.*

"The analogies from embryology and cell life the writer has handled with entire discretion and due reserve, and with a force and penetration of argument which we have never seen surpassed. Dr. Stockwell is a spiritual thinker of fine grain, who has had a scientific education that has not robbed him of faith in the ideal. With a very few exceptions, not injurious to his argument, we have read with great pleasure and profit this singularly attractive essay."—*Unitarian Review.*

"Without entering into the details of Dr. Stockwell's argument, we commend his essay to thinking people as one of the most suggestive and best developed essays on personal immortality which later years have produced."—*Literary World.*

"This is a very excellent little book on a large theme. From the standpoint of science the author frames a very lucid and convincing argument for the immortality of the spirit."—*Gospel Banner* (Universalist.)

"In modern times Swedenborg, with his clairvoyant discoveries of a universe of moral and physical 'correspondences,' has been the chief teacher of spiritual things by the argument of analogy. Now comes an unknown, but very fair, logical and striking reasoner in a closely related if not identical field. Perhaps the sub-title better expresses the real character of this remarkable work—so compact and small in its mechanical proportions, so limited to one set of analogies, so impressive, so comprehensive, so forcible in its matter and scope."—*Hartford Times.*

"The analogies are worked out with great delicacy and refinement of thought and expression. If in the green tree of the science of religion we can have such fruit as this, what may we not expect when harvest time is come."—*Christian Register.*

"The book is destined to exert a wide-spread and decidedly beneficial influence on minds wavering between materialism and the chaotic labyrinth of sectarian creeds. To such, and to all of liberal thought, we most heartily commend the work.—*Detroit Commercial Advertiser.*

"Dr. Stockwell undertakes to show the existence of a life hereafter on strictly scientific proofs, and his line of reasoning is one worthy of deep attention."—*Standard, Bridgeport, Ct.*

"It is the finest and most complete argument we have ever heard advanced to prove the immortality of the human soul.—*News, Bridgeport, Ct.*

"The idea of the process of evolution continuing after death, while itself not original with Mr. Stockwell, is treated in an entirely novel manner by him, and he has formulated the theory as it has never been formulated before."—*Chicago Daily News.*

"The line of argument is comparatively new, and so well presented as to be profoundly interesting."—*Chicago Inter-Ocean.*

"It is rich in suggestive arguments."—*The Echo* (Detroit.)

"A broad and deep discussion of the subject."—*Philadelphia Press.*

"A well written book that evinces thought, depth and perception."—*Cincinnati Enquirer.*

"People who know Dr. Stockwell and his thoughtful and studious habits will not be surprised to find that his course of analytical thought has taken hold on so profound a subject, nor that he has tried to pursue a line of investigation beyond that attempted by others."—Springfield, Mass., *Daily Union.*

"A thoughtful little book, which considers the growth of human being from embryological and cell life up to the origin and evolution of consciousness, and, noting at every step the anticipation of the next, is justified in looking forward in the same line from the present point. It is worth reading."—*Atlantic Monthly.*

"A very thoughtful and suggestive treatise."—*The Independent.*

"It is a thoughtful essay and well worthy of study. * * * * * * * He has a strong chapter on the origin and evolution of consciousness."—*The Critic*, New York.

The St. Louis Daily *Globe-Democrat* says: referring to the chapter on "Consciousness of Limitations:"—"An argument impossible to quote, but exceedingly strong, and, so far as developed, masterly."

A writer in the Detroit *Tribune* closes a two column article as follows: "I hope the column so largely extracted from this little book may only draw readers to the book itself, If it should do this I would reap manifold reward for having stirred, as I feel sure I should have done, influences that will make life a serener, more blessed educational journey and experience to those who shall have been drawn to read than has been thus far to most of us."

"It is an earnest, conscientious and studious effort, and valuable as an advance guard of the spiritual army of thinkers, and an indication of the set of the current of thought away from the shores of materialism."—*Religio Philosophical Journal.*

Third Edition, cloth, 16mo., 104 pages, including a new appendix, 60 cents, postpaid.

CHARLES H. KERR & CO., PUBLISHERS,

175 DEARBORN ST., - - - - CHICAGO, ILL.

Notes from the Field.

St. Joseph, Mo.—During the past year the church at St. Joseph has made signal progress. Its membership has been increased by 35 additions, while its pastor, Rev. J. C. F. Grumbine, has officiated at five weddings and ministered at as many more funerals. The hard times have affected the church here, but yet the most zealous ones are jealous of the success of the church and therefore hope for much this fall and winter. There is much to be done here but there is a lack of workers. Still the future seems promising enough if we only keep up a combined interest in the grand and noble work. We have not been able to contribute much to denominational interests beyond those which lie so near to our door, but we do not forget our duty, and are looking forth to the time when we can help other charities beside our own. The ladies intend giving, the last week in November, a "Doll's Show and Fair," and would be very grateful to any of our many young ladies who delight in dressing dolls, if they would dress a doll and give it some biblical, historical, Shakspearean or other name and donate it to the Fair. In case any should feel thus inclined, would they kindly send their names to Mrs. J. C. F. Grumbine, St. Joseph, Mo., and greatly oblige the committee. We desire to make the Doll's Show a very ambitious and creditable exhibition, and hence depend to a greater or less degree upon our friends in the denomination.

—It is understood that an essay upon "The Present Religious Revolution," by Rev. J. C. F. Grumbine, will soon appear in *The Open Court*, of Chicago. The author is at present spending his vacation in Cincinnati, Ohio, where he is qualifying himself in the Delsarte system of elocution.

Geneseo.—We regret to learn that circumstances have made it necessary for Mr. Minnick to resign his pastorate at this place. A private correspondent says, "Mr. Minnick is honest, capable and upright, and did excellent work here, in token of which the society have extended his salary to the first of October," which is an excellent way of emphasizing the following letter which we clip from a local paper.

GENESEO, July 20, 1891.

TO REV. JAMES MINNICK: Dear Friend and Brother—At a meeting of the First Unitarian Society of Geneseo, held July 19th, your letter of resignation as pastor of the society was read and accepted. With you we deeply regret that your services as pastor to us have so soon closed. You have our sincere respect and sympathy and we cordially commend you for your faithfulness to duty, your manly integrity and fine ability, which you have proved while serving us. You have won our high esteem and good will, with that of all good citizens, by your gentlemanly demeanor and scholarly interest in all things pertaining to the welfare of society. We sincerly trust that the way may brighten wherever you fare, and the blessings you so well deserve may come to your heart and home. Respectfully yours,

M. J. MILLER, Chairman,
JAS. MCBROOM, Sec.,
JOHN GOSS,
BEN WHITE,
GEO. A. BROWN,
CURTIS MARTIN,
GEO. DEDRICK,
Board of Trustees in behalf of the Society.

Grand Haven, Mich.—Your correspondent spent something over two weeks at this beautiful summer resort, preaching three Sundays in the modest but very neat and attractive Unitarian church, which has been erected since the Grand Haven fire of a year ago last fall, and which still retains all its newness, as the church has been without a minister since just after the new building was dedicated. This edifice is, by the way, interiorly a model, retaining, as Rev. John Snyder, who dropped in on us one Sunday morning, happily observed, a *church* appearance combined with a very *homelike* look. It is tastefully finished in light wood, carpeted with a modern rug, the conventional red and black church carpet having been discarded, and seated with comfortable, high-backed, oaken arm-chairs.

The membership is not large, but seems loyal and devoted.

I stopped at the Highland Park Hotel on the shore of the lake. This is a beautiful place, surrounded by some seventy-five cottages built within the last five years, as I was told. The hotel rates are very reasonable, and persons having children would find it hard to select a better place to take them for a hot-weather rest and recreation. The beach is exceptionally fine and children play in the water and the sand all day. There is no *dirt* anywhere around which they could get into, and no call for elaborate dressing on the part of children or elders. That the hotel is in charge of members of our little church there, will be no drawback to readers of UNITY. Steamers leaving Chicago at 7:30 P. M. arrive in Grand Haven at 5 A. M. the next day, and $5 pays for the round trip. I will add for the benefit of lean persons that I added nine pounds to my weight there in fifteen days, and the weather was not very favorable either.

H. T. R.

Boston.—Rev. E. A. Horton has just returned from a visit to Meadville, Pa. In the Divinity School he finds books and methods growing fresher than formerly and better work of preparation for the ministry now doing than ever before. Mr. Horton thinks the school worthy of the largest endowments that can be secured for it.

—The union service next Sunday will be preached by Rev. Brooke Herford in the Second church.

—The State House has now risen three stories above Mt. Vernon street; at which height it will connect by an arched passage over that street with the present State House. The old building is of brick painted light brown. The upper stories of the new edifice will be of the new brick that matches that color.

—Rev. A. D. Mayo has returned from his southern educational mission, latterly in East Virginia and Tennessee. He reports an increasing feeling of responsibility on the part of the authorities of most southern states to keep up public graded schools to a northern standard, at least in the cities.

—Rev. Narcisse Cyr, of Paris, has again visited this country in connection with his French Protestant mission work.

St. Louis, Mo.—The secretary of the Women's Western Conference is in receipt of the programme of the St. Louis branch of the W. W. U. C. for the coming year. Monthly meetings beginning in October and ending in May give eight meetings for the year. The subjects to be discussed are about equally divided between religious and ethical problems, and the lives of world-noted women, including Elizabeth Fry, Lucretia Mott, Susannah Wesley and Harriet Martineau. The last meeting is devoted to social and business interests. The list of officers speaks for its efficiency.

The Exchange Table.

ANY friendship that is worth the name is not in the least a matter of reason or choice, but rather of magnetism and temperament. It can bear almost everything of friction, jar, annoyance, or pain,—not, surely, without losing much of its divineness and sweetest joy, yet still it can bear them,—and yet spring up again with renewed vitality. And, as it is a wholly spiritual relation, it may not only spring up with renewed vitality from experiences that would simply exterminate and annihilate any lesser bond, but in the region where it lives—the miracle region of life—the renewal may be absolute regeneration as well, and transmute it into an infinitely higher condition,—purified, redeemed from the elements that so near wrought its wreck and destruction. It may undergo a kind of resurrection hour, in which all baser elements are banished from the crucible in which it has been tried; and, sown in weakness, it may be raised in power. This experience, while exceptional, is possible, and depends upon the magnanimity and the generosity of the one who, of either, has the most to forgive, and the way in which the forgiveness is offered. A certain mingling of dignity and delicacy, with yet a liberal allowance of generosity and faith in a better future, go a great way in this regeneration of personal relations. One who receives this feels the responsibility upon him of proving not again unworthy this noblest of aid, and so the very springs of endeavor and aspiration are renewed, and there rises before his vision a new heaven and a new earth.—*Boston Budget.*

WE should avoid calling Scripture mythical as opposed to historical. The generality of people will misunderstand us, as if we regarded it as mere myth, and therefore false. The record is real, of actual facts, presented in human language, which is necessarily imperfect. The Greek language, however exact, can not absolutely describe facts and ideas. Still less Hebrew. Still less hieroglyphics, pictures and figures. Divine truths are here taught in human speech, and, by necessity, imperfectly. Though not history as generally understood, it is a record of faith in picture writing, facts, viz: that man from his creation is a responsible being; that as a full-grown child he must acquire knowledge as a child; that his physical, intellectual and moral nature was to be developed. The book's inspiration is not disproved because existing imperfect materials were employed: Hebrew, Greek, legendary symbols. But we hold to the facts at which the language points: life, probation, good and evil; no matter what criticism makes of the trees and the serpent. The passages quoted in the New Testament do not necessarily assume the literal accuracy of the pictures.—*Rev. Newman Hall, in the Advance.*

IN middle life we often forget, amidst the accumulations of experience, how early the main bases of it were laid in our consciousness. We suppose, when we are experienced, that knowledge comes solely from experience; but knowledge, or if not knowledge, then truth comes largely from perception, from instinct, from divination, from the intelligence of our mere potentialities. A man can be anything along the vast range from angel to devil; without living either the good thing or the bad thing in which his fancy dramatizes him, he can perceive it. His intelligence may want accuracy, though after experience often startlingly verifies it; but it does not want truth. The materials of knowledge accumulate from innumerable unremembered sources. All at once, some vital interest precipitates the latent electricity of the cloudy mass in a flash that illumes the world with a shadowless brilliancy and shows everything in its very form and meaning. Then the witness perceives that somehow from the beginning of conscious being he had understood all this before, and every influence and circumstance had tended to the significence revealed.—*W. D. Howells, in Harper's Magazine.*

IT is not often that a university losses three professors in one and the same person, but that is what has just happened to Yale. With this commencement the connection of Dr. Harper with ceases, and henceforth he belongs to the University of Chicago for all that is in him. That is saying a good deal, taking his past achievements as a criterion. Doing the work of half a dozen men does not seem to trouble Dr. Harper in the least. I have known a number of phenomenal workers, but not one of them his equal. He can work eighteen hours a day, and keep fresh on six hours' sleep. His nervous system seems proof against all the strain put upon it. He is certainly a remarkable illustration of his theory that work is what man was made for, and if done normally never kills. The thing that kills, and that he will not have anything to do with, is worry. A buoyant disposition, a boundless enthusiasm, a pervasive hopefulness enables him to refuse over-anxiety and give a wide berth to care. And his mind seems to breed plans and lectures as the sun breeds clouds, while it drinks in languages and learning as the dry earth absorbs the rain.—*Howard B. Grose, in The Standard.*

BLESSED be the non-conformists—the kickers. They are less agreeable than some other people; but in an age when the tendency of social life, of business, politics and alas! religion, is to conformity and mechanism, the presence of persons who go their own way, think their own thoughts, solve their own problems and say their own say, acts like salt. It prevents utter stagnation and intellectual and moral putrescence. They are not right, but they are as near right as the crowd from whom they differ, and they possess the great and saving merits of sincerity and independence.—*The Universalist.*

Delicious Mince Pie in 20 Minutes.

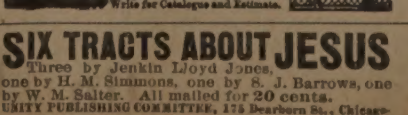
In paper boxes; enough for two large pies. Always ready; easily prepared.
CLEAN, WHOLESOME, DELICIOUS.
SOLD BY ALL GROCERS.

BEECHAM'S PILLS
(THE GREAT ENGLISH REMEDY.)
Cure BILIOUS and Nervous ILLS.
25cts. a Box.
OF ALL DRUGGISTS.

WORLD'S FAIR PICTURES OF ALL BUILDINGS.
Full information of everything connected with the Greatest Event of all time, also description of all States and Territories, account of all Government Lands to be had at $1.25 per Acre, fine illustrations of various Industries and Interesting Scenery. A World of Information for only 25 cents a year. Sample Copy and 100-Page Catalogue containing 1,000 Clubbing Offers, 10 cts. The Guide and Hand-Book of Useful Information contains 1,000,000 Facts. Price 50 Cents, with Paper 65 Cts. "THE WESTERN WORLD, Chicago, Ill.

FREE HOMES At the rate they have been going the Public Domains will all be gone in 5 years. Now is the time to secure as Rich Land as the Sun shines on at $1.25 per acre. What better could be left for Children? Where these Lands are; how to get them, as well as for information of all States and Territories, send 10 cents and receive the beautiful Engravings, a Picturesque Panorama of the United States. Address THE WESTERN WORLD, Chicago, Ill.

Perry & Martin,
84 La Salle St., Room 516, Chicago,
Loan Money for estates and private parties on city property at current rates.
ELLEN A. MARTIN, Attorney.


Hulbert Iron & Wire Co. St. Louis, Mo.
Artistic Metal Workers
Brass, Iron and Wire Office work.
Railings, Crestings, Nettings, etc.
Everlasting Cemetery FENCES.
Shipped everywhere. Agents wanted.
Write for Catalogue and Estimate.

SIX TRACTS ABOUT JESUS
Three by Jenkin Lloyd Jones, one by H. M. Simmons, one by S. J. Barrows, one by W. M. Salter. All mailed for 20 cents.
UNITY PUBLISHING COMMITTEE, 175 Dearborn St., Chicago.

PROGRESS FROM POVERTY.—A reply to Henry George, by Giles B. Stebbins. Cloth, 30 cents, paper 20 cents; postpaid. Address CHARLES H. KERR & CO., 175 Dearborn St., Chicago, Ill.

Exhaustion

Horsford's Acid Phosphate.

The phosphates of the system are consumed with every effort, and exhaustion usually indicates a lack of supply. The Acid Phosphate supplies the phosphates, thereby relieving exhaustion, and increasing the capacity for labor. Pleasant to the taste.

Dr. A. N. KROUT, Van Wert, O., says:
"Decidedly beneficial in nervous exhaustion."

Dr. S. T. NEWMAN, St. Louis, Mo., says:
"A remedy of great service in many forms of exhaustion."

Descriptive pamphlet free.

Rumford Chemical Works, Providence, R. I.

Beware of Substitutes and Imitations.

CAUTION:—Be sure the word "Horsford's" is printed on the label. All others are spurious. Never sold in bulk.

What Can Ethics DO FOR US?

An address given before the Philosophical Club of Harvard University, Sanders Theatre, March 27, 1890, by William Mackintire Salter.

A Tacoma lawyer writes the author: "I have this moment finished reading your address, and I can not restrain the impulse to write to you and say that I have been greatly lifted up in spirit and strengthened by it. While I have been for years upborne by the same spirit which animates your speech, yet so stern, nay, heart-breaking, has been my outward environment that at times I am submerged in gloom and despondency, and need to hear the trumpet call to inspirit me. Your voice sounded in my ear at a time when I was very weak and weary, and new life has been imparted to me, for which I thank you."

Mr. Blake, one of the editors of UNITY, writes of the same address: "I have read it with admiration and gratitude. Hardly I need say, yet, for my own joy, I will say that I agree with every syllable of it. It inspires and lifts me by a peculiar and heavenly power in it. I never have read a loftier piece, of its length, in any language or literature, nor do I see how any of any length could be nobler except by the reiterations and climbings of strength on strength which come by the fact of length."

Paper, 32 pages, 10 cents, postpaid.
Address:
CHARLES H. KERR & CO., Publishers,
175 Dearborn Street, Chicago.

EVERY LADY HER OWN DRESSMAKER.

The Tailor System of Dress Making by one of the best authors, including Book of instructions, Charts, Double Tracing Wheel, etc., enabling any lady to cut and fit any garment worn by woman or child, is sold by the inventor at $7.50. By a special arrangement we can send the whole by mail with a copy of our Paper one year for ONLY $1.00.

This paper gives information of all Government Lands, and of each State and Territory with fine illustrations, also cuts of all structures and everything of interest connected with the World's Fair of 1893. Sample Copy and 100 Page Clubbing Catalogue 10 Cents.
THE WESTERN WORLD, Chicago.

The Best Books . . . .
FOR YOUNG PEOPLE
Can be selected from our
Library List,
Which is absolutely free from everything objectionable, and full of
Instructive and Helpful Ideas.
Send for list and prices from
WOMAN'S TEMP. PUB. ASS'N.
161 La Salle St., Chicago.

Letters to Farmers' Sons
ON THE QUESTIONS OF THE DAY.
Being familiar talks on Political Economy,
By Henry S. Chase. M. D.
This work is Making a Sensation.
PAPER, 25 CENTS; CLOTH, 50 CENTS.
Address, TWENTIETH CENTURY PUB. CO.,
7 Clinton Place, New York City.

TEN GREAT NOVELS A guide to the best fiction. Compiled by Jenkin Lloyd Jones. 24 pages and cover. Mailed for 10 cents. Address CHARLES H. KERR & CO., Pubs., 175 Dearborn St., Chicago.

The Home.

Helps to High Living.

Sun.—We should desire virtue more than success.

Mon.—Every man is a volume if you know how to read him.

Tues.—Absolute power always corrupts human nature more or less.

Wed.—A pure mind is free of the universe.

Thurs.—Great effort from great motives is the best definition of a happy life.

Fri.—Never do violence to your rational nature.

Sat.—We can not be happy beyond our love.

—*W. E. Channing.*

The Mountain Singer.

DEAR EDITOR UNITY:—Some two or three weeks ago you printed a poem by E. E. Rexford, "The Valley Singer." It was very pretty, and I read it several times. At last it occurred to me there is another side, so I have just scratched off this, which you see is almost a paraphrase, and yet it expresses my protest. The verse is not as good as the other, that I know, but I think the *idea* will be more acceptable to readers of UNITY.

It echoed among the mountains,
A voice that was grand and clear
As the voice of a bird in springtime,
And yet there were few to hear.
The many were in the valleys;
They had not the heart to climb;
The hills were so steep and rugged
They would wait some better time.

So they plodded along the lowlands
With their burdens of woe and care,
Casting only glances above them
To the few who were pilgrims there.
They heard not the voice of the singer
(Their ears were too dull with pain,)
That only rewarded the climbers
With the music of its strain.

They said to themselves, "What dullards
Those people above must be,
To leave these paths in the valleys
For ways that no eye can see.
Above the clouds and beyond them,
No, they will not dare to climb—
But will be content in the lowlands
With their own good ways and time."

But the dwellers among the mountains,
Led there by the grander song,
They have dropped their tiresome burdens,
Although they are bold and strong.
They are making paths now for others,
And gardens upon those heights,
Where the weary may find true shelter,
The joyous enduring delights.

He was only a mountain singer
On those rugged heights above;
Yet he called men to come up higher,
To visions of joy and love.
He lifted from men their burdens
Instead of helping to bear
As it might be among the mountains
If they were but pilgrims there.

I would rather it be my mission
To sing for the few to hear,
Who in climbing up the mountains
May need just a word of cheer,
Than to sing for the throngs in the lowlands
With burdens of woe and care,
And their lives of toil and labor
They are thus content to bear.

Yes, his is a nobler service
Than the singer's is whose song
Is sung for the throngs in the lowlands,
Though he has made many strong;
And though no grass shall grow over
His grave in the upper land,
And his song it shall be forgotten,
Yet his mission is no less grand.

A. G. JENNINGS.

Toledo, Ohio.

Naming the Baby.

"What shall we name the baby?" This is what Papa Brown said every night when he came home from business. Every morning, when Mamma Brown held up the baby for a good-by kiss, she said,—

"What shall we name the baby?"

For the matter was this: there was no name good enough for the baby! Still, it was too bad always to call such a dark-eyed, pink-cheeked little beauty just "Baby Brown." So every one sat down and thought over all the sweet-sounding girl names in the dictionary; but none of these would do. Then Mamma Brown's friends called on her in the daytime, and Papa Brown's friends came in the evening, and they talked all day and all night; but still they could not get the right name.

The matter must be settled soon, for the baby had been growing out of her long clothes, while these not-very-short discussions had been going on. Great-aunt Mehitable came one day, and the baby was more than usually attractive. She dimpled and chirped, and wrinkled her little brows, till Great-aunt Mehitable said,—

"I'd be willing to have the baby called after me! Give her my full name and she shall have my silver spoons when she is married."

When Papa Brown heard of the offer he exclaimed,—

"The full name! That means for my little blossom to be called Mehitable Green Brown. Never!" And Mamma Brown echoed, "Never, never, never!"

The baby grew taller and stronger, and the curly rings all over her head reached down into her neck. Every week some name was tried, but none seemed to fit her. She began to talk a little; then she walked a few steps.

Perhaps the baby would have gone on growing till she was as big and as wise as her mother, and still have had no name, if something had not happened.

Papa Brown sailed away one day across the seas to a country called Spain. The people over there are Spaniards and talk in a different language from our own. Among these strangers, and away from home and Mamma Brown, poor Papa Brown was taken very, very ill. But a kind Spanish woman took care of him, and when he could write all about it, he said that if it had not been for this good care he should never have been well again. Then he said he would like to have the baby named after the Spanish nurse.

Benita Brown! It was a queer name for an American baby, but it seemed to suit the dark eyes and curly hair. Whenever Mamma Brown heard it spoken, she thought of the kind foreigner who had saved Papa Brown's life.

So the baby was named at last, and everybody was pleased except Great-aunt Mehitable.—*Alice M. Kellogg, in Our Little Ones.*

A LITTLE girl, who is just learning to read short words, takes great interest in the big letters she sees in the newspapers. The other evening, after she had kept her mamma busy reading the advertisements in the newspapers to her, she knelt down to say her prayers. "Dear Lord," she lisped, make me pure!" Then she hesitated and went on, with added fervor, a moment later, "Make me absolutely pure, like baking powder!"

The Superior

remedy
for all diseases
originating in
impure blood;
the

MEDICINE

which
may always
be relied upon
to give the best
satisfaction,
is

AYER'S Sarsaparilla

Cures others, will cure you

Sprightly in style, sensible in its logic, and scientific in its denouements . . . . accessories of out-of-door adventures and daring escapades, a ghost story and a love story artistically blended with the AURORAPHONE messages.—*Religio-Philosophical Journal.*

THE GOSPEL BANNER
(Conservative Universalist)

says of the book: The purpose of it is commendable. It aims at delineating a possible world of human beings thoroughly united in pursuits, sympathies, successes, joys and sorrows, struggles and attainments — a unified world grounded on an all-pervasive and inclusive brotherhood, actuated by unity of beliefs respecting individual origin and destiny. . . . The ideas are much like those of the Gospel regarding a community of interests; if one member suffers, all suffer; if one is prosperous, joyous, happy, all partake of his experience, if not at once, then at some later period. It is an attempt to show what this world may be, what it yet will be, when the pure truth of the New Testament touching human origin and destiny, brotherhood and helpfulness, shall be embodied in the minds and acts, the laws and institutions of the whole family of earth.

THE TWENTIETH CENTURY
(Radical Social Reform)

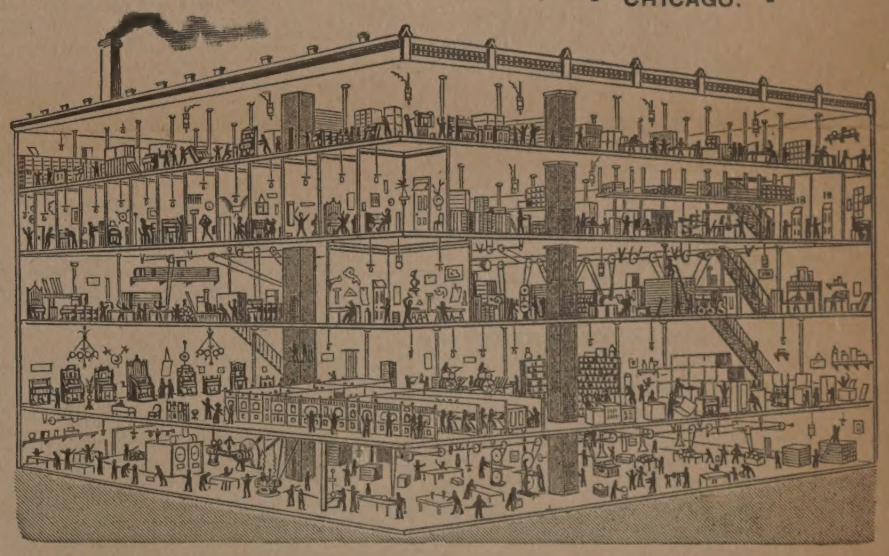
says of the book: The Auroraphone opens as though it were merely a story of adventure, very well told indeed, but still a story of adventure. But the "hair-breadth 'scapes" of a party of young men, interspersed with many a ludicrous incident, really constitute the introduction to the more solid and valuable part of the book. The author has evidently read "Robert Elsmere," "Looking Backward," and other sociological and religious novels, and realizing their shortcomings as *novels*, has not fallen into the error of introducing long and seemingly interminable discussions. The reader is never allowed to forget that he is reading a story, and thus the interest never flags. There have hitherto been religiously heterodox novels, and economically heterodox novels. "The Auroraphone" combines the heterodoxiness of both.

Handsomely bound in cloth. A reduced fac-simile of the cover is shown in this advertisement. 249 pages. Sent prepaid anywhere on receipt of one dollar.

Charles H. Kerr & Co., Publishers, 175 Dearborn Street, Chicago.

STORY CLARK ORGAN CO

CANAL AND 16TH STS.
- CHICAGO. -



HIGH GRADE ORGANS ONLY.

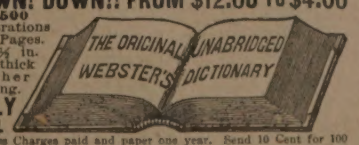
Largest, exclusive Reed organ concern in the World. Church organs a specialty. . Catalogue free. . See the Mozart organ with Electric Attachment. . A child can play. . Equal in tune and power to a $3,000 pipe organ at one-fifth the cost. . It has no equal.

The Great Church LIGHT.

FRINK'S Patent Reflectors give the Most Powerful, the Softest, Cheapest and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade. I. P. FRINK, 551 Pearl Street, N. Y.

DOWN! DOWN!! FROM $12.00 TO $4.00

1500 Illustrations 1615 Pages. 8 x 10½ in. 4½in. thick Leather Binding.



ONLY $4

Express Charges paid and paper one year. Send 10 Cent for 100 page Catalogue containing 1000 offers and sample copy of Illustrated Paper. Address THE WESTERN WORLD, Chicago, Ill.

FREE CITY AND COUNTRY.

A live and aggressive Agricultural and Home paper will be sent for one year and a premium worth 50 cents, all for

FIFTY CENTS.

CITY AND COUNTRY is a semi-monthly, 16 page paper. This offer will be good during 1891. We want 100,000 circulation. Sample copy and list of premiums sent free. Address

CITY AND COUNTRY, Columbus, Ohio.

EVERY LADY

Who sends us 25 CENTS and the names and addresses of 10 lady friends who love to read, will receive THE YOUNG LADIES' BAZAR, a large 16 page monthly full of Beautiful Pictures, Charming Stories, Fashion Notes, Household Doings and Fancy Work, etc., ONE YEAR FREE. Don't miss this rare chance, as this is the best, cheapest and prettiest FAMILY AND FASHION JOURNAL published. On and after Jan. 1st, 1892, the regular price will be $1.00 per year. SEND AT ONCE or any time before Jan. 1st, 1892, and receive it one year for only 25 cents.

For 5 cents extra (30 cents in all) we will send you post-paid an ELEGANT FASHION CATALOGUE of Paper Patterns containing 40 pages and 1200 illustrations of over 850 different styles of ladies', misses' and childrens' garments, amount of material necessary to make same, etc. Ad. YOUNG LADIES' BAZAR, 220 La Salle St., Chicago, Ill.

BLESSED BE DRUDGERY—A sermon by W. C. Gannett, 2c. mailed. UNITY PUBLISHING COMMITTEE, Chicago.

Announcements.

Charles H. Kerr & Co. have just brought out a new edition of Mr. James Vila Blake's "Legends from Storyland" in a pretty and unique binding. The cover is of dark olive-green vellum cloth, with the exception of the right half or two-thirds of the front cover, which is of white vellum daintily stamped in blue with an original design. The mailing price of the book has been reduced from a dollar to fifty cents, while the binding is a decided improvement over the first edition. We quote a few sentences from a recent letter from Mr. William I. Marshall, who had just finished reading the book: "I have been trying ever since to tell you how much not only I but my wife and daughter also enjoyed not only the "Legends," and the delicate analysis that makes so plain the lessons they ought to convey to all who read them; but also the quaint and appropriate illustrations, which not only please the eye by their beauty, but so truly *illustrate* the stories.

"It deserves, and I hope will find, thousands and tens of thousands of readers, all of whom will find at once pleasure and profit from it, and obtain new ideas (or have their old ones broadened) on the subject of the growth of religions.

"But few, comparatively, will reach the heights from which these views are to be seen, by the long, and patient and wearisome climbing, sometimes over pleasant, sunlit, fertile slopes, but oftener over dreary, desert wastes of rocks, and shifting sands and fields of ice, and by streams of bitter waters which it chanced to be my lot to take in a somewhat extended study of religious systems, and especially the abnormal ones. You have done the world a service by bringing those who have neither the time nor the inclination nor the patient, grim persistence needful for such rough climbing, by so much gentler and easier and more delightful paths, to a point of vantage whence they may behold the same charming prospect."

Special Premium Offer.

Last year we offered two handsome cloth-bound volumes, "SUNDAY-SCHOOL STORIES" by Dr. Hale and others, and "SUNDAY-SCHOOL STORIES FOR LITTLE CHILDREN," by Miss Hale and Mrs. Whitman, as a premium for any one sending us a new subscription to UNITY with $1, and 15 cents extra for postage. How our subscribers who accepted the offer were pleased will appear from the following quotation from a letter sent to the editor by a subscriber at Baraboo, Wisconsin:

"The best investment I ever made was when I sent $1.15 for UNITY one year and those two Sunday-school stories, by Mr. Hale and his sister. I wish I had a good many dollars to invest in the same way. If everybody knew what a bargain it is, you would not have one of the books left in a week from now."

But we still have over a hundred of each of the two books. We need the room for our own publications, and we are willing to close them out, even at a loss. So *for one dollar* we will send UNITY a year to any new name, and the two books of Sunday-school stories prepaid. The publisher's price of the books is a dollar a volume, so that this offer is really *three dollars for one*. Any one wishing to send two or more new subscriptions and receive a set of the books for each can do so; we make no limitation on the number, and the offer is good till the books are gone; they ought not to last long.

CHARLES H. KERR & CO., Publishers,
175 Dearborn street, Chicago.

BEECHAM'S PILLS cure Sick-headache.

New England Conservatory
Founded by DR. E. TOURJÉE.
CARL FAELTEN, Director.
MUSIC Instruction in Piano, Organ, Voice, Violin, Solfeggio, Harmony, Etc. Class Tuition, 20 lessons, $10 to $30. Private lessons given. Recitals, Lectures, Choral and Orchestral Practice FREE to all pupils.
ELOCUTION—Oratory, Dramatic and Lyric Action, Fine Arts, Languages, Literature, Piano and Organ Tuning. A comfortable HOME for Lady Students. Calendar free.
Fall Term Begins Sept. 10, 1891.
FRANK W. HALE, General Manager.
Franklin Square, Boston, Mass.

UNIVERSITY OF ILLINOIS.
Courses in Agriculture; Engineering, Mechanical, Civil, Mining and Electrical; Architecture; Chemistry; Natural History; English and Science; Latin and Science; Ancient Languages; Philosophy and Pedagogy; Military Science; Art and Design; Rhetoric and Oratory; Preparatory course of one year. Women admitted. Address Regent of University, Champaign, Ill.

ALMA The Leading Canadian College FOR YOUNG WOMEN St. Thomas, Ontario.
Over 200 Students. Address PRINCIPAL AUSTIN, B.D.

PERSONS desiring to enter Plato Classes will please communicate with the editor of the Bibliotheca Platonica, Osceola, Mo.

Pyle's Pearline Possesses Peculiar Purifying Properties

Hot Weather is the very best time to try Pyle's Pearline. Then the wash is largest, and a saving of time and toil is best appreciated. Think of doing a large wash with little or no rubbing. Consider how much longer your delicate summer clothing will last if not rubbed to pieces on a washboard. A saving is a gain. You'll be surprised and pleased with the cleanliness, satisfaction and comfort which comes of the use of PEARLINE. Simple—any servant can use it. Perfectly harmless—you can soak your finest linen and laces in Pearline and water for a month, with safety. Delightful in the bath—makes the water soft. Perhaps you have been using some of the imitations and have sore hands and find your clothing going to pieces. Moral—use the original and best. Sold everywhere. 91 Pearline is manufactured only by JAMES PYLE, New York

THEODORE PARKER,
A LECTURE BY
SAMUEL JOHNSON.
Edited by John H. Clifford and Horace L. Traubel.
This volume is rather a profound spiritual estimate of the character and services of Parker than a detailed biographical analysis of the man. No such comprehensive picture of American religious life as involved in Parker's career has come from any other hand. It adequately reflects all the controversies and nobler affirmations of these later decades. The highest reverence, conjoined with the last claim of freedom—a note not sufficiently recognized, even in friendly judgments upon Parker—here finds witness. It is thus a sketch of liberal thought, to miss which must be to an American hereafter one of the perils of scholarship.
Octavo, 78 pages, $1.00 postpaid.
CHARLES H. KERR & CO., Publishers
175 Dearborn Street, Chicago.

THE FARMERS' VOICE.
A Weekly Publication for the Great Plain People.
Interesting, entertaining and instructive, with an aim and purpose to benefit mankind, The Farmers' Voice furnishes to its readers more useful knowledge for one dollar than can be secured from any other source for three times that sum. Why do we not increase the price to two dollars per year? The answer is: We do not think two dollars for a paper within the means of ALL the people. All intelligent people are not wealthy, but intelligence is a glorious element, with which the Farmers' Voice seeks universal connection.
Fifty-two numbers for $1.00. Thirteen weeks' tria trip 25cts. Can you afford to do without it?
For club rates and commissions address
THE FARMERS' VOICE,
334 Dearborn St., Chicago, Ill.

THE WOMAN'S TRIBUNE.
A weekly journal devoted to the interests of women and to current affairs. The only woman suffrage paper in America contributed to by MRS. ELIZABETH CADY STANTON, the president of the National American Woman Suffrage Association. Her reminiscences are now being published in it. A real live all-around periodical, readable by every member of the family. Price $1.00 per year. Five weeks on trial for ten cents. Address Clara Bewick Colby, editor and publisher, Beatrice, Neb. Published in Washington, D. C., during sessions of Congress.

Only $10
"Down With High Prices."
THIS SEWING MACHINE
ONLY $10!
Top Buggies, $55.00 Harness $7.50
Road Carts....10.00 Wagons, 30.00
$5.00 Family or Store Scale, 1.00
A 240-lb. Farmers' Scale.... 3.00
4000 lb. Hay or Stock Scale...40.00
Forge and Kit of Tools,.....20.00
1000 other Articles at Half Price.
CHICAGO SCALE CO., Chicago, Ill.

SAMPLE FREE
HOME EMPLOYMENT and GOOD PAY. We want AGENTS everywhere to get up CLUBS for the
Illustrated Home Journal,
which will be WELCOMED in EVERY FAMILY. SEND for a FREE SAMPLE COPY, containing our SPECIAL CASH PREMIUM OFFERS. Address
THOS. G. NEWMAN & SON,
CHICAGO, ILLS.
Please mention this paper when answering.

A MAN TRAVELING BETWEEN Chicago and Denver SHOULD TAKE THE CHICAGO, ROCK ISLAND & PACIFIC
FAST VESTIBULED TRAINS, DINING CARS
VAN BUREN STREET DEPOT.
E. ST. JOHN, Gen'l Manager. JNO. SEBASTIAN, Gen'l Tkt. & Pass'r Agt.
THE GREAT ROCK ISLAND ROUTE

TWO sample copies BOOK REVIEW sent free on receipt of 1c. stamp.
LILY PUBLISHING HOUSE,
161 La Salle St., Chicago.

The finest quality of Bells for Churches, Chimes, Schools, etc. Fully warranted. Write for Catalogue and Prices.
BUCKEYE BELL FOUNDRY,
VAN DUZEN & TIFT, Cincinnati, O.

CHICAGO FEMALE COLLEGE
Morgan Park (near Chicago). Boarding School for Girls and Young Ladies. For catalogue address G. THAYER, LL. D., Morgan Park, Ill., or 245 State Street, Chicago, Ill.

Illinois Military Academy, Morgan Park, Ill. 13 miles from Chicago. Thorough preparation for College, Technical School or Business. Enrollment limited. For catalogue apply to Principals Henry J. Stevens, A. M., Chas. W. Mann, A. B

TRUTHS FOR THE TIMES.
Fifty Affirmations concerning the Relations of Christianity to Free Religion. By Francis E. Abbot. 10 cents, post paid.
CHARLES H. KERR & CO., Pubs., 175 Dearborn St., Chicago.

Mr. Blake is predominantly a moralist of a true and pure strain, but a poet as well, and his moralizing on life is neither trite nor dry; it is such as to strengthen a deep and sober confidence in the Eternal Righteousness.—*Literary World.*

The essays of Mr. Blake will surprise and delight all lovers of good English prose. He has made a contribution of lasting value to our literature, in a form so condensed and so original as to inevitably attract and hold the attention of thoughtful readers. . . . Sharpness of vision, too, makes this essayist a helper to the understanding and the sight of slower mortals. He often touches to the quick, and reveals the spring of some of the most puzzling questions by his sure but gentle insight.—*Chicago Tribune.*

BOOKS BY JAMES VILA BLAKE.

ESSAYS. Cloth, 216 pages. $1.
POEMS. Cloth, 188 pages. $1.
A GRATEFUL SPIRIT, and other sermons. Cloth, 303 pages. $1.
ST. SOLIFER, with Other Worthies and Unworthies. Cloth, 179 pp. $1.
The four volumes just named are uniform in binding, dark blue vellum cloth, red burnished top, paper label.
ST. SOLIFER, with Other Worthies and Unworthies. Paper (*Unity Library No. 4*), 179 pages, 50 cts.
LEGENDS FROM STORYLAND. Cloth, square 16 mo, 97 pages, 50 cts.
Manual Training in Education. Square 18 mo. 94 pages, cloth 50 cents, paper 25 cents.
CHARLES H. KERR & CO., Publishers,
175 Dearborn St., Chicago.

James Vila Blake's Essays have a certain antique flavor, a sixteenth century quaintness, a Baconian vigor of thought and compactness of expression, that at once lay hold upon the reader with promise of refreshment and inspiration. Triteness may be in the themes, but there is little or none in the handling. Quotations and illustrations, apt and abundant, diversify the pages, which are full of aphoristic utterances, sage precepts, and suggestive expositions.—*The Critic*, New York.

A new essayist and a new poet, and strange to say, both in the same man; especially strange when we are compelled to add that when we read the essays, he seems a born essayist, and when we read the poems, he seems a born poet. . . There is not an essay in the book that is not worth a cultured man's reading, both for thought and style.—*Evangelist*, New York.

That a book should give pleasure is no little thing. That it should do good is more and better. Mr. Blake's essays will give pleasure to all thoughtful persons reading them, and they can hardly fail of doing many, great and lasting good.—*The Index*, Boston.

Mr. Blake's sermons are not more distinct from others by their style than by their quality. And what is most conspicuous in this is something brooding, meditative, of which, among ourselves since Channing's day, we have had very little. How can we have it, when we are so busy and so hurried and so anxious all the time? The habit of meditation is almost impossible for the working minister of our times. But Mr. Blake has it to perfection. Somehow, he has made an island for himself amid the whelming sea. What we have in consequence is very strange and very beautiful. . . . One of the remarkable things in these sermons is the union of freedom and boldness with reverence. . . . Another remarkable thing is the union of much careful reading—in prose and poetry apart from beaten tracks—with much homely observation of outward things and of men's lives. . . . And still another remarkable thing is the breadth of Mr. Blake's studious activities. Literature and science, criticism, comparative religion, poetry and music,—all have brought their glory and honor into his mind; and nothing has remained there crude and undigested, but of everything there has been a wonderful assimilation.—*Christian Register.*

THESE PORTRAITS REPRESENT SOME OF OUR WORKERS.—We have taught and started many laboring people, who are now making snug little fortunes at the business. We can and will, if you please, teach you quickly, and without pay, how to earn from $5 to $10 a day at the start, and more as you go on. Both sexes; all ages. In any part of America, you can commence at home, giving all your time, or spare moments only to the work. What we offer is new, and it has been proved over and over again, that great pay is sure for every worker. Easy to learn. No special ability required. Reasonable industry, only, necessary for large, sure success. We start you, furnishing everything. We teach you free. This is one of the great strides forward in useful, inventive progress, that enriches all workers. Greatest opportunity laboring people have ever known. Delay means loss. Full particulars free. Better write at once. GEORGE STINSON & CO., Box 1500, Portland, Maine.

COMFORTINGS, A Book of Selections, by JUDSON FISHER, with full page half-tone portrait of the compiler. "Such selections as these, short, tender and devout, voicing the profoundest emotions of the soul, are of permanent and increasing value. . . . We cordially commend them to any and all who are seeking help in the things of the spirit."—*From Rev. J. C. Learned's Preface.* Cloth, gilt top uncut edgs, 182pages. $1.00 post paid. CHARLES H. KERR & CO., Publishers, 175 Dearborn St., Chicago

MR. KNAPP'S HOME SCHOOL,
Plymouth, Mass. 12 boys. 25th year. H. B. Learned (Harv.), Head Master. Mrs. Knapp, Principal.
POWDER POINT SCHOOL.
Duxbury, Mass. 22 boys. Laboratories.
Frederick B. Knapp, S. B. (M. I. T.) Principal.

PENSIONS OLD CLAIMS SETTLED UNDER NEW LAW.
Soldiers, Widows, Parents, send for blank applications and information. PATRICK O'FARRELL, Pension Agent. Washington, D. C.

THE WESTERN WORLD, Illustrated.
Fine Engravings. Only 25 cents a year. Chicago, Ill.

SCHOOL GIRLS Make $100 a month $2,500 a year. Work light. Outfit only 10 cents. The Western World, Chicago, Ill.